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THE PRESBYTERIAN CHURCH AND THE FILIPINO



The Philippine Mission

MANILA: on the Island of Luzon; occupied 1899. Missionaries—Rev. James B. Rodgers, D.D., and Mrs. Rodgers, Rev. George W. Wright and Mrs. Wright, Miss Clyde Bartholomew, Rev. Wm. B. Cooke, Mr. Chas. A. Gunn and Mrs. Gunn, Rev. J. H. Lamb and Mrs. Lamb, Miss Emma J. Hannan, Miss Julia M. Hodge.

ILOILO: on the Island of Panay; occupied 1900. Missionaries—J. Andrew Hall, M.D., and Mrs. Hall, Rev. Paul Doltz and Mrs. Doltz, Miss A. P. Klein.

DUMAGUETE: on the Island of Negros; occupied 1901. Missionaries—Rev. David S. Hibbard and Mrs. Hibbard, H. W. Langheim, M.D., and Mrs. Langheim, Mr. Charles A. Glunz and Mrs. Glunz, Mr. James P. Eskridge and Mrs. Eskridge, Mr. Wm. T. Holmes and Mr. Carlos E. Smith.

CEBU: on the Island of Cebu; occupied 1902. Missionaries—Rev. Fred Jansen and Mrs. Jansen, Rev. George W. Dunlap and Mrs. Dunlap, and Rev. Wm. J. Smith.

LAGUNA: P. O., Pagsanhan, on Laguna de Bay, Luzon; occupied 1903. Missionaries—Rev. Charles R. Hamilton and Mrs. Hamilton.

LEYTE: P. O., Tacloban, on the Island of Leyte; occupied 1903. Missionaries—Rev. Charles E. Rath and Mrs. Rath.

ALBAY: P. O., Legaspi, in the southeastern part of the island of Luzon; occupied 1903. Missionaries—Rev. Roy H. Brown and Mrs. Brown, Robert W. Carter, M.D., and Mrs. Carter.

TAYABAS: P. O., Lucena, 80 miles southwest of Manila, on the Island of Luzon; occupied 1906. Missionaries—Rev. Charles N. Magill and Mrs. Magill

BOHOL: P. O. Tagbilaran, on the Island of Bohol; occupied 1909. Dr. James A. Graham and Mrs. Graham.

CAMARINES: P. O., Nueva Caceres, on the Island of Luzon, between the Provinces of Tayabas and Albay; occupied 1910. Rev. Kenneth P. MacDonald and Mrs. MacDonald.

THE PRESBYTERIAN CHURCH AND THE FILIPINO

MR. CHARLES A. GUNN

There have been many changes since the Americans came, some good and some bad. Some of the good ones are readily apparent, even to the one-day tourist, and tend to add to the cosmopolitan interest of the capital city. It is literally the meeting of the East and West, the ancient and modern, to get on a trolley car made in Elizabeth, N. J., equipped with a Westinghouse motor, rolling over steel rails from Pittsburgh; to ride past half-clad coolies with bamboo rods over their shoulders from which hang Standard Oil tins transformed into water buckets; to see in passing the take-your-time-for-winter's-never-coming carabao cart; to turn from the Luneta, where you can look across the bay to the scene of Dewey's encounter with the Spaniards, into the 16th Century walled city with its narrow streets and old-world architecture; and then across the Bridge of Spain and down the busy Escolta with its kaleidoscopic mixture of peoples and costumes—and almost lack of costume. The newness of it all has passed but the fascination remains, as it must for anyone who comes not for an investment of money but an investment of life.

But this is a time of change in the Philippines in other ways that must concern us more profoundly. The light has been turned on and the opportunities for secular education are being eagerly grasped by the Filipino youth. Twenty-one-year-old boys are glad to take positions as "house boys" for \$2.50 or \$3.00 a month and board if they may be allowed to attend school in the fourth or fifth grade from 7:30 to noon, while others work during the day to go to school in the evening.

From the lowest grade up through High School, Normal School and University are hundreds of thousands of children, acquiring an education exactly similar to that of our American boys and girls. They fully believe that knowledge is power and propose to have it. But just as in other countries, new ideas and changing beliefs are often accompanied by a tendency to discard beliefs. The public school being divorced from religious training places the responsibility for this directly upon the Church where it rightfully belongs, and unless we give the awakened minds of the young Filipinos something better than that which they have discarded we shall have signally failed to do our duty by them.

We Presbyterians have a part in this responsibility. I should like to show in as few words as possible something of the growth of this branch of our great foreign enterprise; its present equipment and cost of maintenance, both in men and property; something of the value of the work and its future needs, as they appear to one who has only been on the field a year and eight months.

By mutual agreement among the missionaries of the ten societies (including the Y. M. C. A.) at work in the islands, we have the undivided responsibility for 12½ provinces on six of the principal islands, besides a share in the work of the city of Manila. Our constituency embraces Tagalogs, Bicol and three branches of Visayans,—a total population of three and a half million, or 43% of all the Filipinos.

The work started with the sending of Dr. and Mrs. Rodgers from Brazil in 1899 and the first year's expense to the Board was \$9,949. This year the number of missionaries is forty-six, with three more under appointment, the original station at Manila has become ten stations, and the appropriation, exclusive of new property, was \$66,682,—an increase of seven and a half times in fourteen years. And

yet we, in common no doubt with most other Missions, are asking for still larger grants in order to take advantage of the opportunities that are visibly passing away.

From the outset this has been a chief characteristic of the growth of the work, the opportunities on every side exceeding the ability of the missionaries to take advantage of them. The story, if told in full, would read like a romance. Even the bald figures are fascinating when we remember that they represent life. Over 13,500 baptized church members where fourteen years ago there were none; one self-supporting Chinese congregation and sixty-five Filipino congregations contributing in part to their own support; 155 Sunday Schools; about 150 public school students (exclusive of Ellinwood Seminary and Silliman Institute students) living each year in dormitories run under Christian influence; two dozen graduates* of Silliman Institute, the only school in the Islands where Bible study is a part of the regular curriculum and which now has an annual attendance of over 600 students and growing rapidly; fourteen native ministers and eighty-five evangelists, about twenty of whom have been trained in the Union Theological Seminary in Manila; and one foreign missionary working among the Filipinos of the Hawaiian Islands. It has already changed the political complexion of the province in which it is situated and a politician recently remarked that "in ten years Silliman can name every office holder in Oriental Negros."

I said the story of the growth of the work would read like a romance. Let me illustrate.

A few months ago I stood with Mr. Jansen and two others on the beach at Campostelle,

* The reason for the small number of graduates, representing only the last four classes, is that there is such a demand for Silliman students as teachers that it is hard to keep them in school until they have completed the college course.



INDUSTRIAL STUDENTS, SILLIMAN INSTITUTE, 1913

fifteen or twenty kilometers north of the city of Cebu. The moon had risen a short time before and as we stood under the cocoanut trees in the mixed twilight and moonlight of early evening, enjoying the sound of the miniature waves on the sand, Mr. Jansen told of a prayer meeting held on that very spot ten or twelve years before. Early in the meeting he became aware of a suppressed emotion, a burden apparently weighing upon the hearts of the people, and asked the native evangelist at his side the meaning of it. He replied that some days before some members of the congregation, relatives of persons present, had gone off in their bancas on a fishing trip toward the island of Leyte and although they should have been back before then nothing had been heard of them and it was feared that they had been lost in a storm.

Interrupting the regular course of the meeting, Mr. Jansen reminded them of the verse "Cast thy burden upon the Lord, and he will sustain thee"; he pointed out that the promise was meant for just such a time as this and urged them to let the Lord carry the burden for them. They did so and a new feeling of peace and power was evident in their prayers. Before the close of the meeting the bancas of the missing men were seen on the horizon and the service which had begun in sorrow closed in thanksgiving to God for their deliverance.

At this same town of Campostello the first Protestant chapel on the island of Cebu was dedicated, and that dedicatory service led to the pacification of a part of Cebu that till then had defied the power of the United States. The mountains of Cebu were infested with bands of pulajanes (outlaws) and their sympathizers, who had refused to recognize the authority of our government and were a terror to all who had to pass through these regions. As Mr. Jansen opened his Bible at that service he found a note written by a

member of one of those bands and addressed to "the pastor," saying that some tracts and scripture portions had come into their possession which had greatly interested them. They wished to know more; would the pastor come and tell them more. He replied that he would but strongly advised them to give themselves up to the authorities first, leaving the note where it could be found by the man who had brought the first one.

The trip was arranged and guides conducted them over difficult mountain trails for hours until they came to the outlaws' camp. After telling them more of the Way in which they had become interested he explained that they could not enter acceptably the service of Jesus Christ and continue their present course of life, and again urged them to give themselves up to the authorities and take the oath of allegiance. Over 400 of them agreed to do so if he would go with them and assure the authorities of their good faith.

They were accepted by the authorities on condition that Mr. Jansen would take charge of them and be responsible for their good behavior. He organized them into four reconcentrado camps, each in charge of its own tiniente or head man, and these camps were the beginnings of the small Protestant villages, scattered through the mountains of Cebu. During my recent stay on that island, I accompanied Mr. Jansen on a hiking trip to Paril, one of these mountain villages, and secured a picture of the congregation which gathered for the Saturday night and Sunday services. Some of these people had traveled on foot for eight or ten hours to get to the meetings, carrying their supplies on their heads and in some cases little babies, Filipino fashion, astride their hips. All of those shown in the picture are either former members of the pulajane bands or sympathizers with them, a former lieutenant being the leading elder in the Paril congregation.



MOUNTAIN CONGREGATION AT PARIL, CEBU

Whole pages of stories might be written of similar experiences in other parts of the Islands, insurrectos becoming government supporters, old enemies becoming friends and co-workers, hatred of "Protestantes" and fear of the "Protestante" Bible changing to wonder at the new spirit of the converts; that wonder changing to curiosity to see what there was in the Book to work such a transformation, and the curiosity in turn yielding to the gracious work of the Spirit through the printed page. My own mail is largely on financial matters but every now and then I find such a sentence as this in a letter,— "we baptized eleven in Palangui and Dr. Carter had a great clinic"; or, "I was in Kabanaghan last week end; baptized twenty." Only one more instance must be given of the many, to show the indirect evangelistic influence of the educational work.

Eight or ten years ago, two brothers, Henrique and Restituto Malahay, went for a year or two to Silliman Institute and then, without having finished their course, returned to their home in Guijulgán, not many kilometers away on the island of Negros. Without direct aid from missionary or evangelist but inspired by their brief stay in the Institute, they organized a Protestant congregation which has grown under their leadership to over 1,100 persons. The two brothers have recently been ordained to the ministry but during those years of growth in the Guijulgán congregation the only outside assistance rendered has been the occasional visit of missionary or evangelist to baptize and receive new members into the Church fellowship.

What of the equipment with which the Presbyterian Church is conducting its Philippine enterprise?*

On the island of Luzon we have five stations,—Manila, Laguna, Tayabas, Albay and

* Note—See inside page of front cover.



A MOUNTAIN CAVE, TAYABAS PROVINCE

with group of worshippers of the "Colerums"—an heretical Catholic sect—Leader (with candle) and his family

Camarines,—the first three being in the Tagalog district and the last two in the Bicol. In Laguna, Tayabas and Camarines, each covering an entire province averaging nearly half the size of Connecticut and cared for by one missionary family, there is not a dollar's worth of land or buildings belonging to the Mission. Over in Laguna, the province made famous for tourists by its picturesque gorge and water-fall at Pagsanjan, Dr. Hamilton has not even so much as a dispensary. In Tayabas, the home of the Colorums, a small but strange sect who believe that the holy spots connected with the last week of Christ's life on earth are located right there on Mt. Christobal. Mr. and Mrs. Magill may itinerate through 2,400 square miles of most beautiful cocoanut country, with a parish of over 200,000 people, but when they get back home it is to a rented house in which they have the nucleus of a dormitory,—for there are generally four or five school children living with them. In Camarines, a province of equal size and population, the MacDonalDs' rented a house large enough to establish a full fledged dormitory in their own home, in which there are now twenty to twenty-five students. All of these stations should have land, residences, chapels, and possibly hospitals later on if the work should prove advisable, both for the sake of greater efficiency in the work and also to give them greater permanency and influence in the eyes of a people who have been trained for hundreds of years to judge of the value of their religion,—in part at least,—by its visible manifestations.

The Albay station covers the provinces of Albay and Sorsogon, about the size of Rhode Island and having a population of over 350,000. The Mission owns a house at Legaspi which is used at present by Dr. Carter as residence and dispensary, costing about \$5,000, and a small chapel two miles away in the city of Albay which cost, with the ground

on which it stands, \$465. In addition an appropriation of \$4,100 is available for a hospital (for which there is not yet any land) and an appropriation of about \$650 for dormitory purposes, the latter work being carried on at present in a rented house. Until recently Mr. and Mrs. Brown were alone in this station, Dr. and Mrs. Carter having been transferred there a few months ago from Leyte. There is immediate need for more land, another residence and the completion of the dormitory fund, the more so as land is increasingly hard to secure in Albay at satisfactory prices.

Manila, the oldest of the ten stations, in addition to its special work in Manila where we join with Methodists and United Brethren in conducting a Union Bible Seminary and where we also have a Girls' Bible Training School and dormitories for both sexes; is responsible for the evangelistic work in Cavite and Batangas provinces, with a population of over 400,000. Excluding the Mission Treasurer, who resides in Manila but belongs to all the stations, there are three missionary families and three single women, besides the wife of the Treasurer who assists the women in the Girls' School as time will permit.

In the Tondo district of Manila we have a good-sized frame church for Filipinos and in the Ermita district the Emerson Memorial concrete chapel for the American congregation, the latter being practically an independent work with only a sympathetic connection with the Mission. Dr. and Mrs. Rodgers, the pioneer missionaries of the Philippines, occupy the only residence in Manila belonging to the Mission. Ellinwood Seminary and Ellinwood Girls' Bible Training School, together with their respective dormitories, occupy frame buildings, and there is sufficient land adjoining for a modest assortment of tennis and volley ball courts for the students. The buildings, which have served their purpose well, were limited by the amount of the



FIRST GRADUATES OF THE ELLINWOOD SCHOOL
FOR GIRLS

original appropriations to wood construction and are now showing with increasing rapidity the effect of rot and tropical insects, requiring constant repair. Sooner or later they must be replaced by reinforced concrete,—the only satisfactory construction in this country of earthquakes and vegetable decay.

Meanwhile the dormitories have been overcrowded and land has been purchased a block away for a new Girls' School, \$17,000 of the necessary \$20,000 being already appropriated toward the new concrete building. When this is erected the two existing buildings will be used by the Seminary and boys' dormitory. Exclusive of the unexpended appropriation above referred to and the Emerson Chapel, the total investment in Manila station for permanent equipment is about \$40,000. As rents are very high here we should have the land and cottages which now separate the ground of the Ellinwood Seminary and dormitory from the ground of the new Girls' School, thus bringing all the missionaries of this station into one compound and saving \$1,600 rent annually. There should also be a progressive appropriation for changing, a wing at a time, the present decaying wooden buildings to concrete.

Turning now to the Visayan stations of Leyte, Bohol, Cebu, Iloilo and Dumaguete, we find that each of the first three occupies all of a large island, while Iloilo and Dumaguete occupy half of Panay and Negros respectively, the other halves being under the care of the Baptist Church.

Leyte station has one missionary family and no property except a lot in Tacloban given by the missionary himself. An appropriation of approximately \$1,000 has recently been made to replace the chapel which was also given by Mr. Rath but destroyed by a typhoon several years ago. The total investment, exclusive of the unspent appropriation, is about \$500. To properly carry on the work

Leyte needs more land, a residence and a dormitory, in addition to the chapel already provided for.

Bohol station, with one missionary family, has a new hospital costing nearly \$4,000, a small chapel costing \$500 (both of wood), and has a concrete residence under way, to cost \$4,000, all in Tagbilaran, the provincial capital. Land is cheap in Bohol and that under the above buildings plus a tract a short distance down the shore only cost \$200, in spite of the fact that it commands a view of one of the most beautiful little bays to be found anywhere. A dormitory would complete the present necessary equipment of this station.

At Iloilo we share with the Baptists in the joint ownership of the Sabine Haines Memorial Hospital property, the buildings being partly of wood and partly of concrete, the whole property representing a Presbyterian investment of about \$21,000. The hospital is self-supporting and includes in its work a training school for nurses, the first of its kind in the Islands. Our force in Iloilo consists of two missionary families and one trained nurse, caring not only for the hospital work and extensive itineration over half the island but also dormitory work in Iloilo. This work could be more advantageously carried on if we had more land, a dormitory and two residences for our missionaries. The hospital needs a union office and dispensary, nurses' home and laundry, part of which they can finance on the field.

Cebu station bought some years ago a very desirable piece of property in what was then the outskirts of the city. It is now enjoying the rare sensation of erecting five buildings in one year,—two residences, two dormitories and a church,—all of reinforced concrete. To be accurate a sixth should be added, for through the generosity of Bishop Fallows a \$250 shower bath and locker building is being built for the use of school boys not in the

dormitory. The net cost of land and buildings when complete will be \$35,500. Cebu has waited long for this development and the missionaries are making the most of it now that it has come. The equipment is ample for present needs but the work is growing and additions to the "Sneed Dormitory for Boys" will be needed in the future.

Last of all, far to the south on the coral sands of the Mindinao Sea, is Dumaguete station, almost synonymous in the minds of most people with Silliman Institute, although it conducts evangelistic work up and down the coast of Oriental Negros and even on the little island of Siquijor. The Institute is a monument to the late Dr. Horace B. Silliman, who gave most of the money for its buildings and equipment and an additional sum for endowment, the interest on which partially provides for the annual repairs and upkeep.

Although it has more students than many of our American colleges, 330 of whom are internos or dormitory students, Silliman is housed in a combination dormitory, assembly hall and classroom building two and one-half stories high, with a one-story dining room and kitchen annex; a small one-story concrete laboratory of two rooms for the use of chemistry, physics, zoology and botany classes; and a two-story frame shop and annex. In addition, a house belonging to ex-Governor Lorena, one of the Board of Trustees, has been rented to the Institute for dormitory and classroom purposes. Besides the buildings above mentioned in use by the Institute there are four frame residences for missionaries, a fifth in process of erection and a small frame hospital which ministers to all comers both in and out of the Institute. The land, including athletic field and school gardens, comprises about 22 acres, besides a small farm two kilometers distant, upon which an agricultural department will be established when there is money to equip and man it.

Turning now to the human equipment which is all-important for a work of this kind we find first of all that Silliman covers the entire curriculum from third grade through High School and two years of college, conferring upon graduates the degree of A.B. The work is all based upon government standards and measured by those standards ranks second to none in the Islands.

What should be the size of the faculty for carrying on the 110 daily recitations of such a school together with the attendant preparation and administrative work? In public schools we should not consider eighteen teachers and one principal, giving entire time to the work, too many for such a task and in colleges the faculty would be much larger. In Silliman, including the wives of the missionaries who have *some* other duties to perform, and the doctor who treats about 1,500 cases a month in addition to his teaching, there are eleven American and one Filipino teachers, with one more American under appointment. In addition some help is given in the elementary grades by undergraduate work students.

One of the missionaries who is no busier than the rest conducts eight recitations daily, superintends the Silliman printing press involving the proofreading of a million and a half pages annually, takes his turn at conducting Sunday and chapel services and serves as superintendent of the Sunday School. His spare hours are occupied in writing a new text-book. His work commences at 7:45 in the morning and ends when it is necessary to go to bed at night, and that within ten degrees of the equator. And he likes his job!

Dumaguete's need for farm equipment has already been touched upon. If we add to this a new science building and dormitory to supplement the over-crowded buildings now in use we shall just be ready to consider the



A BAMBOO VILLAGE BAND—EVERYBODY PLAYS IN THE PHILIPPINES

advance which to Dumagueteites seems unescapable, and that is the establishment of a girls' dormitory and the admission of the boys' sisters on the same terms as the boys themselves enjoy. Already there are eight or ten girls from the town in the classes and the demand from outside is urgent. The expense of broadening Silliman into a co-educational institution would be far less than the establishment, *de novo*, of a girls' school in the Visayas, while it would be in entire harmony with the public school system which is co-educational from the kindergarten through the University.

I have said nothing of the fact that in the early days of the Mission \$470 was invested in a tract of four or five acres in Baguio, the summer capital of the Philippines, 5,000 feet above sea level, and that we are now for the first time asking \$1,250 to build a rest house where missionaries may build up exhausted vitality in the cooler air of the pine belt, as some might think that did not so directly concern the missionary work.

Before concluding I must call attention to one feature which is perhaps peculiar to the Philippine Mission,—the dormitory work. It is the natural outgrowth of the application of the American public school system to the Islands. Every provincial capital has its High School and the graduates of the intermediate schools gather here for their advanced work. The opportunity to furnish a Christian home to the brightest of the oncoming generation—"the future leaders"—is too obvious to require comment. Years ago Dr. Barrows, then Director of Education, said to one of our missionaries, "You people are missing a great opportunity in not providing more dormitories. The government is not in a position to do this work but would welcome it on the part of the Churches." More recently Vice-Governor Gilbert, the present Director of Education, told Dr. Rader of the Metho-

dist Mission and Mr. Wright of the satisfaction which the government took in the work of the Methodist and Ellinwood (Presbyterian) dormitories on account of the high ranking of the students from those dormitories and urged the extension of the work. The government is now erecting a girls' dormitory, a three-story concrete building, for the Normal School girls in Manila, but nothing of the kind is planned for the boys. On the other hand, the value placed upon this evangelistic agency by others is shown by the fine building recently erected in Manila by the Episcopal Church, and the \$90,000 Student Building now being erected by the Y. M. C. A. which will not only provide dormitories but also reading room, dining hall, gymnasium and swimming pool facilities for the students from other dormitories as well. A separate City building will provide dormitory and night school classes for local Filipinos in the business world, nearly half of the total cost of the two buildings being subscribed with enthusiasm here in the Islands.

If further testimony is needed as to the value of the work it may be had from the lips of Father Monaghan of the Catholic Church, who said in an address before the National Convention of the Knights of Columbus at Colorado Springs, August 7th, 1912,—after pleading for the establishment and support of a student Chapel:—"A dormitory building is needed in Manila. To be effective and self-supporting it must accommodate five hundred students. When this is done the best of the students—the ones worth having—will come to us. Their influence in the schools and in their native towns will check the work of perversion that is now going on. Eventually we must have a chapel and dormitory in every provincial capital in the Islands: but we are now talking of Manila alone. To erect such a building we must have at least \$150,000, for the Y. M. C. A. are just now putting nearly

\$200,000 of American contributions into buildings for the same purpose."

Are there some of my readers who think the request for \$165,000 worth of additional equipment for the Philippine Mission an extravagant one? The Y. M. C. A. is spending more than that on two buildings for Filipinos in the city of Manila alone. Are there any to whom \$40,000 seems large for additional dormitory equipment?

I wish I could get the attention of every layman in the Presbyterian Church. "Gentlemen," I would say, "this is an important branch of your King's business. Its success depends not upon material equipment but upon the work of the Spirit. Nevertheless the Spirit works through human agencies and material equipment and there is a close connection between good equipment and good dividends. From patriotic as well as religious viewpoint the work of the Presbyterian Church in the Philippines is worth while; it is *well worth while*; yes, gentlemen, IT IS TREMENDOUSLY WORTH WHILE."

Board of Foreign Missions
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PAGSANJAN FALLS